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study of psychological problems. It contains, in an appendix, convenient tables for arithmetical computations.

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*Skalpieren und ähnliche Kriegsgebräuche in Amerika*, von GEORG FRIEDERICI. Vierweg, with map. Braunschweig, 1906. pp. 170.

In this monograph of characteristic German exhaustiveness, the author discusses the etymology of the word, scalping, and gives its history from Herodotus to the present time. Although it did occur in antiquity, it seems to have completely vanished in Europe, while head trophies or sometimes other parts of the body that were cut off, took its place as evidences of victory in war. Scalping is essentially a characteristic trophy of the New World, and in an interesting colored map the author shows how it probably originated among the Indians of the eastern part of America although it had probably an independent origin in a much smaller area in Central South Africa. In America, it spread westward from the region of the Great Lakes, north to Hudson Bay and west to the Rocky Mountains and south to Mexico and later nearly to the Pacific Coast. Over nearly all of Africa, in Central Mexico and the Pacific Coast, it occurred occasionally, although in this latter region heads were often used as trophies.

*Folkways, a study of the sociological importance of usages, manners, customs, mores and morals*, by WILLIAM GRAHAM SUMNER. Ginn & Company, Boston, 1907. pp. 692.

This book, in both its plan and presentation, reflects the vigorous and unique personality and the power of original thought of its author. He first characterizes *mores*, then the struggle for existence, labor, wealth, societal selection, slavery, abortion, infanticide, killing of the old, cannibalism, then passes to sexual *mores*, and marriage institutions, social codes, incest, kinship, blood revenge, primitive justice, peace unions, uncleanness and the evil eye, points out how *mores* can make anything right and prevent condemnation for anything. In illustration of this, he characterizes sacral harlotry and child sacrifices, then passes to consider popular sports, exhibitions, drama, asceticism, education, history, life, policy and virtue versus success. He uses the Latin word *mores* to designate popular usages and traditions when they include a judgment that they are conducive to societal welfare and exert a coercion upon the individual to conform to them, although they are not co-ordinated by any authority. He has also sought to bring the words *ethos* and *ethology* again into familiar usage. After analyzing folk ways, he attempts to justify this process by a series of illustrations, and opines that this in order to be successful must go into details. These of course are immense, so that he can only select those deemed most fit from a larger array of facts which were used in forming his generalizations. Indeed, the original plan of the book has been curtailed, for he intended to include demonism, primitive religion and witchcraft, the status of women, evolution and the *mores*, usury, gambling, societal organizations and classes, mortuary usages, oaths, taboos, ethics, aesthetics and democracy. The first four of these we are glad to know are already written. The index is deserving of special commendation.

*The Kafirs of the Hindu-Kush*, by SIR GEORGE SCOTT ROBERTSON. Illustrated by A. D. McCormick. Lawrence & Bullen, London, 1900. pp. 658.

This new edition has been re-edited and reconstructed as indeed historic needs made necessary, if it was to be brought to date. Since the first edition appeared in 1897, the whole of Kafiristan has been con-